

# The Final Testimony of the Two Witnesses

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Have you ever studied the prophecies of Revelation? In one part of that prophetic book (Revelation 11) we have a curious prophecy regarding 2 witnesses that testify for 1260 days, then are martyred and left unburied in the streets of the city. To be murdered is an insult, but to be murdered and left unburied is an even greater insult—according to Hebrew culture. So what should we think of this prophecy? What does it mean? Who are these 2 witnesses which cause such great havoc on the world and yet face the most horrible fate imaginable toward the end? Why are they covered in sackcloth? What about this reference to gift giving? And what about these 7000 men that are killed in the earthquake that follows, how do we explain this?

Well, let's take a look at the prophecy and see if we can solve this interesting riddle:

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. (2) But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. (3) And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. (4) These are the two olive trees, and the two candlesticks standing before the God of the earth. (5) And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (6) These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. (7) And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (8) And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (10) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. (11) And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. (12) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. (13) And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. (14) The second woe is past; *and*, behold, the third woe cometh quickly.” (Revelation 11:1-14)

Now let's look at this point by point, shall we? When we are finished we will have not only solved this wonderful and mysterious prophecy, but we will also establish an important truth which is at the very heart and foundation of our faith.

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.” (Revelation 11:1-2)

Before we can go any further we need to establish what some of these symbols represent. Let’s start with the “reed like unto a rod”. According to Encyclopedia Britannica the word for “canon” in the Greek means just exactly the same thing—a reed used for measuring or judging. Notice what it says below:

“The New Testament consists of 27 books, which are the residue, or precipitate, out of many 1st-2nd-century-AD writings that Christian groups considered sacred. In these various writings the early church transmitted its traditions: its experience, understanding, and interpretation of Jesus as the Christ and the self-understanding of the church. In a seemingly circuitous interplay between the historical and theological processes, the church selected these 27 writings as normative for its life and teachings-- i.e., as its canon (from the Greek *kanon*, **literally, a reed or cane used as a measuring rod and, figuratively, a rule or standard**). Other accounts, letters, and revelations--e.g., the Didache (Teaching of the Twelve Apostles), Gospel of Peter, First Letter of Clement, Letter of Barnabas, Apocalypse (Revelation) of Peter, Shepherd of Hermas--exist, but through a complex process the canon was fixed for both the Eastern and Western churches in the 4th century. The canon contained four Gospels (Matthew, Mark, Luke, and John), Acts, 21 letters, and one book of a strictly revelatory character, Revelation. These were not necessarily the oldest writings, not all equally revelatory, and not all directed to the church at large.

“The Old Testament in its Greek translation, the Septuagint (LXX), was the Bible of the earliest Christians. The New Covenant, or Testament, was viewed as the fulfillment of the Old Testament promises of salvation that were continued for the new Israel, the church, through the Holy Spirit, which had come through Christ, upon the whole people of God. Thus, the Spirit, which in the Old Testament had been viewed as resting only on special charismatic figures, in the New Testament became "democratized"--i.e., was given to the whole people of the New Covenant.

In postbiblical Judaism of the first Christian centuries, it was believed that the Spirit had ceased after the writing of the Book of Malachi (the last book of the Old Testament canon) and that no longer could anyone say "Thus saith YAHUAH," as had the prophets, nor could any further holy writ be produced.”<sup>1</sup>

Notice carefully that for the first 4 centuries the Christian church fought over what was to be considered sacred “canon”, and remember that the word “canon” itself comes from the word which means “a reed or cane used as a measuring rod”.

Yet this is exactly the same language as we see here in Revelation 11:2! Is there a connection? Why, yes of course there is a connection for the rest of the prophecy given here very clearly shows that this is indeed the issue!! The question now to be asked is just what is to be accepted as the true canon of Scripture? Do we accept the view of the Catholic church and Christianity in general to include all of the 27 books of the so called New Testament and the Old Testament, or do we limit it to only the TaNaK or what is now called the Old

<sup>1</sup>*Encyclopaedia Britannica*, "Biblical Literature and Its Critical Interpretation", © 1994-1998, *Encyclopaedia Britannica*.

Testament? Believe it or not, this prophecy in Revelation may very well give us the answer to this question.

In this prophecy it tells us that the temple is to be measured but the outer court is to be left out. The problem here is that there is no temple now standing, nor was there one standing when this prophecy was written. Therefore, this could not be referring to the literal temple, could it?

So, to the Hebrew mind what was equally sacred (or more so) than the temple? Friends, it does not take long to figure that out when you consider the question clearly based upon our knowledge of the Hebrew faith. Nothing was more sacred to a devout Jew than the *temple and the writings of Scripture!*

Now the question that is begging for an answer is "how does one 'judge' or 'measure' the temple if the temple is here meant to mean 'inspired Scripture'?" Well, what does Scripture itself say about this? Notice:

"To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them." (Isaiah 8:20)

The acid test for all truth, including Scripture, is "the law" and the "testimony". The "law" is the "Torah" or first 5 books of Moshe (Moses). The "testimony" is simply the so-called "Ten Commandments" (or more properly "Decalogue"). The Torah declares that the Decalogue is indeed the "testimony" (which is also translated as "covenant").

"And he declared unto you his covenant, which he commanded you to perform, [even] ten commandments; and he wrote them upon two tables of stone." (Deuteronomy 4:13)

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of Elohim." (Exodus 31:18)

“And Moses turned, and went down from the mount, and the two tables of the testimony [were] in his hand: the tables [were] written on both their sides; on the one side and on the other [were] they written.” (Exodus 32:15)

“And he was there with YAHUAH forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.” (Exodus 34:28-29) The Scripture is clear that the 10 commandments (or “ten words”, which is the better translation) are also the “testimony”.

Now in this prophecy in Revelation it is saying, very simply, that we are to measure or judge what is or is not Scripture on the testimony of the Decalogue as expanded and demonstrated through the Torah (or first 5 books of Scripture).

This is the measuring stick which we are to use to test all other Scriptures. Now let's look at some more statements from the Messiah himself which show that obedience to the commandments is at the foundation of our faith:

“If ye love me, keep my commandments.” (John 14:15)

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.” (Matthew 5:19)

“Yahuah-Yeshua said unto him, Thou shalt love YAHUAH thy Elohim with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (Matthew 22:37-40)

“And Yahuah-Yeshua said unto him, Why callest thou me good? none [is] good, save one, [that is], God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. “ (Luke 18:19-20)

Now that we know that the test for our faith is the “testimony” (10 commandments) and the “Law” (Torah or first 5 books of Scripture) let us now expand upon this to find out what exactly is Scripture and how it is to be divided:

“Abraham saith unto him, They have Moses and the prophets; let them hear them.” (Luke 16:29)

“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (Luke 16:29)

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (Luke 24:27)

“And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.” (Luke 24:44)

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Yahohsua of Nazareth, the son of Joseph.” (John 1:45)

Since we have confirmation from these texts that “the law” (Torah, or “law of Moses”), “the prophets” (Neviim, or Major and Minor prophets) and the “psalms” (Kethuvim, or writings) constitute the complete Scriptures, so now we are at liberty to test all of these by the standard of the Torah and the Decalogue:

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” (Isaiah 8:20)

There are those who will say that it is not right to test Scripture, we should just accept them as inspired. The problem with this idea is that Isaiah 8:20 stops us from taking this position. YAHUAH our Creator knew that mistranslations and misunderstandings would in these last days prevent people from finding the truth, so He placed this test in Isaiah 8:20 to keep us from falling into that trap which says “I believe in the Bible Only” or “if it was good enough for Jesus it is good enough for me”!

Friends, if you can show conclusive proof that the Messiah spoke English and read out of the King James Bible I will personally send you \$1000 dollars, is it a deal? The Scriptures were written in Hebrew for Hebrew speaking peoples. Errors in translations will not prevent the true at heart (whether Jew or Gentile) from finding truth, but errors there are and we must address that issue.

Now beyond these obvious issues of translation errors, we must also recognize that there is order of authority in Scripture. What this means is the Torah is the final authority on any and all issues. If there is a statement in any other part of Scripture which either does or seems to contradict the Torah, we are to accept the Torah over everything else.

The evidence for this order can be found in these texts:

“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (Luke 24:27)

The Messiah begins with Moses (the Torah, or “law of Moses”) then goes to the prophets (the major and minor prophets) and then all the rest of Scriptures (the psalms or writings) “expounding. . .the things concerning himself”.

He clearly establishes in this text that the order of authority for Scripture is Torah, then Neviim, then Kethuvim (which we call the TaNaK). And here in this text we have them all listed in that same exact order of authority:

“And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.” (Luke 24:44)

Now that we have laid out the groundwork, let us again return to the prophecy.

Notice this very striking parallel to the prophecy of Revelation 11:

“And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. (15) And I said, Who art thou, Lord? And he said, I am Yahuah-Yeshua whom thou persecutest. (16) **But rise, and stand upon thy feet:** for I have appeared unto thee for this purpose, to make thee a minister **and a witness** both of these things which thou hast seen, and of those things in the which I will appear unto thee; (17) Delivering thee from the people, **and from the Gentiles**, unto whom now I send thee, (18) To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (19) Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: (20) But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (21) **For these causes the Jews caught me in the temple, and went about to kill me.** (22) Having therefore obtained help of God, I continue unto this day, **witnessing** both to small and great, **saying none other things than those which the prophets and Moses did say should come:** (23) That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, **and to the Gentiles.”** (Act 26:14-23)

Do you see it? In verse 22 he establishes that he is “witnessing” only that which comes from “the prophets and Moses”. But starting in verse 16 we establish the parallel to Revelation 11, for the 2 witnesses of Revelation 11 were told to “Rise, and measure the temple...” Revelation 11:11 tells us they “rise upon their feet” and in the next verse are commanded from a heavenly voice to ascend to heaven. Read the prophecy of Revelation 11 and then come back and read this statement from Acts 26.

Saul (more properly Shaul) is saying that he was sent to be a witness first to the Jews and then to the Gentiles. His witness (as in the two witnesses) was to be “none other” than the witness of Moses (Moshe, representing the Torah) and the prophets (Elijah, representing the Neviim or writings of the prophets). The third class of Scripture (called the “psalms” or Kethuvim) are indeed also Scripture according to the statement of the Messiah, but are to be judged by the 2 witnesses of Torah and Neviim.

Friends, the two witnesses are indeed Moses and Elijah—but not in person! Moshe and Elijah are here depicted as seen in the writings which they represent (Torah and Neviim or as we would say in English “the law and the prophets”). Notice what Messiah says concerning the law and the prophets and how they are to be the judge by which we are to determine what is or is not inspired:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (19) Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.” (Matthew 5:17-19) What if there is something written in the Messianic writings (New Testament) that is in direct conflict with that which is written in the Torah and Neviim (Law and Prophets)?

Friends, it is to be rejected in favor of the Torah and Neviim!! There can be no plainer Scripture proving this point than this one from the Messiah himself given in Matthew 5:17-19!! The law and the prophets are the 2 witnesses. The “reed like unto a rod” is the Torah (including the testimony of the Decalogue contained within it) itself being the **SUPREME** and **CANONICAL** test to measure the temple (Scripture) and test all things for truth or error!

The New Testament is the “outercourt” which is to be left out. Does this mean the New Testament has no more authority? Only in that we recognize that it has been tampered with and is therefore not to be taken as the final authority. The final authority is the Torah, and the Torah (Moses) and the prophets (Elijah) are witnesses to this fact.

Does the prophecy of Revelation 11 tell us the same thing? Notice:

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.” (Revelation 11:2)

If the temple is used to represent the true Scriptures, what could this outer court be? Well, there is much evidence to show that the Greek New Testament was originally written in Hebrew and because of the corruption that came into the early assemblies the originals (written in Hebrew) were almost all destroyed. We now only have the corrupt Greek writings.

In addition, even spurious verses were added. It is well known that there are thousands of corrupt readings to be found in the New Testament. With this in mind it is clear that the “outer court” represents the Messianic writings (New Testament) which were to be trampled under foot by the Gentiles (Greeks, with their Greek writings) for 42 months.

This prophecy was fulfilled during the dark ages (from 538 to 1798) when the Papacy ruled supreme and the Scriptures were chained in darkness to a series of dead languages (Latin and Greek), and by corrupted texts. Toward the end of this period (in France) the general assembly ruled that the Scriptures were to be banned and along with that all religion (save the worship of “Reason”). This suppression of the true Hebrew Scriptures during the dark ages is clearly referred to when it says that the two witnesses were covered “in sackcloth”.

**Now notice this:**

“These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.” (Revelation 11:6)

Here is additional evidence showing that the 2 witnesses are Eliyah and Moshe. Eliyah was the prophet who caused the rain to stop for 3 ½ years, and Moshe is the prophet who caused the waters of the Nile to turn to blood. This is absolute confirmation that the 2 witnesses are Eliyah and Moshe as represented in the Torah and Neviim (not literally in person as some have suggested).

By the way, in fulfillment of these “signs” it must be noted that Scripture itself declares in Leviticus 26 that the natural result of sin will be the infliction of the curses written in that book. That is the very point of Revelation 11:6! If we sin, we will reap the results—and the world today is in serious trouble because of their sins as revealed by these two prophets!

Now let's look at some more:

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. (8) And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (10) And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” (Revelation 11:7-10)

This prophecy was fulfilled during the dark ages and continuing through today when the pagan traditions of men supplanted the true teachings of Scripture. Regarding the giving of gifts, it is really apparent that this is in reference to “Merry Xmas” when people celebrate the death of Tammuz and give gifts to one another. (Maybe in light of this prophecy we should consider abandoning all of these pagan feast days, including and especially the X Mass.) Now notice the next part of the prophecy:

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. (12) And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” (Revelation 11:11-12)

France during the years 1793-1796 decreed that not only false religion but also the Scriptures were to be banned. The Scriptures were prohibited during that time and it was called the “bloody reign of terror”. Literally thousands of people died from the newly invented guillotine, and the rivers ran with the blood of the dead (just as mentioned in the previous verse). But at the end of that period the people of France realized that they had unleashed a monster and brought a curse upon their own land, so the law banning the Scriptures was repealed. As a result the Scriptures were exalted as never before in history. Beginning about 1800 and extending to today the Scriptures have slowly and steadily been restored to their rightful place, and along with them the eternal truths which they teach. They are indeed being restored and they are ascending “up to heaven in a cloud”, just as the prophecy says. But there is more:

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” (Revelation 11:13)

The city is “Babylon” and France was 1/10<sup>th</sup> of the 10 nations which came out of the Roman Empire. Now in regard to the 7000 men, the best translation is “seven thousand names of men” or it could even be translated “seven thousand certain names”.

Notice another translation that shows this truth:

“And at that hour there was made a great earthquake: and the tenth part of the city fell. And there were slain in the earthquake, *names of men*, seven thousand: and the rest were cast into a fear and gave glory to the God of heaven.” (Revelation 11:13, *Douay-Rheims* 1899 Edition)

This is a mystery. What in the world could this be talking about? Why does it say 7000 names of men were slain? Why not just say 7000 men? And if that be the case then my question is simple: where do we find that 7000 certain names needed to be destroyed and how does this apply in connection with the Scriptures?

Well, the reason is obvious to those who have ears to hear and eyes to see. In the Hebrew Scriptures it is well known by most every Hebrew scholar that the name of YAHUAH our Creator was replaced with a substitute name about 7000 times! When you add the total number of times which the true name was replaced with “**the LORD**” in our modern translations (6823) plus the passages where the scribes changed the name to Adonai (134) plus the passages where the scribes substituted the true name with Elohim (4) plus the places where the shortened version of the name Yah was changed (49), it is clear that the total number of times in which the name of 'YAHUAH' was replaced is equal to or in excess of 7000.

Could it be that this prophecy is in reference to the number of times the false names of *men's* creation would be destroyed by modern scribes, who will then exalt the true names in their place? Since the word for “men” can also be translated “certain” it is possible that this text could even be translated “there were slain (or *destroyed*) in the earthquake seven thousand certain names”.

Interesting indeed is that for the last 200 years Bible scholarship has (slowly over the years, little by little) restored the true name of YAHUAH to its proper place in the Hebrew Scriptures—about 7000 times. And now, as that famous commentator would be so fond of saying, “Now you know the rest of the story!”

Notice the clear command given in Scripture:

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:32)

“Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell? Every word of **God** *is* pure: he *is* a shield unto them that put their trust in him. *Add thou not unto his words*, lest he reprove thee, and thou be found a liar.” (Proverbs 30:4-6)

“How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, *as their fathers have forgotten my name for Baal.*

The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith YAHUAH. *Is* not my word like as a fire? saith YAHUAH; and like a hammer *that* breaketh the rock in pieces? Therefore, behold, I *am* against the prophets, saith YAHUAH, that steal my words every one from his neighbour. Behold, I *am* against the prophets, saith YAHUAH, that use their tongues, and say, He saith. Behold, I *am* against them that prophesy false dreams, saith YAHUAH, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith YAHUAH. And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of YAHUAH? thou shalt then say unto them, What burden? I will even forsake you, saith YAHUAH. And *as for* the prophet, and the priest, and the people, that shall say, The burden of YAHUAH, I will even punish that man and his house. Thus shall ye say every one to his neighbour, and every one to his brother, What hath YAHUAH answered? and, What hath YAHUAH spoken? And the burden of YAHUAH shall ye mention no more: for every man's word shall be his burden; *for ye have perverted the words of the living God*, of YAHUAH of hosts our God.”(Jeremiah 23:26-36)

The temple was to be measured, but the temple was represented in the word of Scripture, and Messiah represented both the temple of the Holy Spirit and the fulfillment of all Scripture in person! Now, notice what the focal point of the temple was to be:

"I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all." (Psalms 138:2, Douay)

The focal point of our worship is to be toward the temple (and Jerusalem) as well as the name of the Creator.

"Behold, the name of YAHUAH cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire." (Isaiah 30:27)

"I am YAHUAH: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto YAHUAH a new song, and sing praise from the end of the earth, ye that go down to the sea, and all that is therein; the isle, and the inhabitants thereof." (Isaiah 42:8-10)

"As for our redeemer, YAHUAH of hosts is his name, the Holy One of Israel." (Isaiah 47:4)

"Here ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of YAHUAH, and make mention of the Elohim of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the Elohim of Israel; YAHUAH of hosts is his name." (Isaiah 48:1-2)

"For mine own sake, even mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." (Isaiah 48:11)

"Who is among you that feareth YAHUAH, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of YAHUAH, and stay upon his Elohim." (Isaiah 50:10)

"But I am YAHUAH your Elohim, that divided the sea, whose waves roared: YAHUAH of hosts is his name." (Isaiah 51:15)

"Now therefore, what have I here, saith YAHUAH, that my people is taken away for nought? They that rule over them make them to howl, saith YAHUAH; and my name continually every day is blasphemed.

Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I." (Isaiah 52:5-6)

"For thy Maker is thine husband; YAHUAH of hosts is his name; and thy Redeemer the Holy One of Israel; The Elohim of the whole earth shall he be called." (Isaiah 54:5)

"Also the sons of the stranger, that join themselves to YAHUAH, to serve him, and to love the name of YAHUAH, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain. . ." (Isaiah 56:6)

"So shall they fear the name of YAHUAH from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of YAHUAH shall lift up a standard against him." (Isaiah 59:19)

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, YAHUAH, art our father, our redeemer; thy name is from everlasting." (Isaiah 63:16)

"We are thine: thou never barest rule over them; they were not called by thy name." (Isaiah 63:19)

"As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" (Isaiah 64:2)

"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O YAHUAH, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." (Isaiah 64:7-8)

Friends, the prophecy of Revelation 11 is in regard not only to the restoration of the true Scriptures (the TaNaK, or so called Old Testament) but also to the restoration of the true name of our Creator. Isn't that exciting? And we haven't even seen the rest of Revelation yet!!

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

(23) And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Yahuah-Yeshua, both out of the law of Moses, and *out of* the prophets, from morning till evening. (24) And some believed the things which were spoken, and some believed not.” (Acts 28:22-24)

What about you, friend? You have now heard the testimony of the “law of Moses” and the “prophets” (the 2 witnesses of Revelation 11)? With the Torah as the standard of measurement, it is these 2 witnesses which have been testing between truth and error from the dark ages until now. They have been testing all truth, whether it comes from the writings (Kethuvim) or the Messianic writings (called the New Testament).

While we do not throw out the New Testament we should clearly see that all these writings must be tested by the 2 witnesses (law and prophets), and because the New Testament has been tampered with we are not to place our dependence upon them—for they were trampled upon in the outer court. We are to view the Messianic writings as an inspirational witness to the work of Messiah, but not as the final authority concerning truth. The Messianic writings are not Scripture, and there is no Scriptural authority for making them so.

“To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.” (Isaiah 8:20)

Since the Messiah affirms that the Kethuvim (Psalms or Writings) are also included, they are to be equated with Scripture:

“And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.” (Luke 24:44)

Isaiah 8:20 clearly shows that the “law” and the “testimony” constitute the “canon” (or rule) by which all scripture and all doctrines are to be tested. And now this text (giving us the direct words of the Messiah) clearly shows that Scripture consists of the “law”, the “prophets”, and the “psalms” (what are often called the ‘Old Testament’).

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Messiah Yahuah-Yeshua.” (2 Timothy 3:15)

This was written about 3 decades after the time of the Messiah. When the person addressed was “a child” the Messiah had only recently been crucified. There was no New Testament at that time or even that century. The only “scriptures” known to him would have been the TaNaK, or so called “old testament”. Therefore, one cannot identify the New Testament as part of Scripture, for this text (2 Tim. 3:15) and the previous text (Luke 24:44) clearly identify the Scripture as the:

**T**orah (“law” or “teachings”)

**a**

**N**eviim (“prophets” also called “testimony”)

**a**

**K**ethuvim (“psalms” or “writings”)

[T a N a K]

For those who point to that next verse of 2 Timothy 3, saying that it tells us we should believe “All scripture is given by inspiration of God”, please notice that the translation has added words [shown in brackets]:

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Yahuah-Yeshua Messiah. (16) All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:15-17) It should read “All [or every] scripture given by inspiration of God [or divinely breathed], and profitable for doctrine, ...”

Here is the correct reading:

“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Yahuah-Yeshua Messiah: Every scripture divinely breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” (2 Timothy 3:15-17)

Friends, this is a much better translation. Check it out by looking it up in any Greek text or transliteration, comparing the words to the meanings given in the Greek Lexicon (or Strong’s Concordance reference numbers). The word for “All” can also be translated “Every” and the word “is” is supplied twice in that text (so is not part of the original). The translation cannot be “All Scripture *IS* given by inspiration of God and *IS* profitable for...” . “*is*” does not belong there.

The translation should read “Every Scripture” or you could even say “All Scripture given by inspiration of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness...” While this is an incomplete sentence, it is (rightfully) connected with the thought of verse 15, so twice putting the word “is” in this verse does not clarify the translation.

Although we hold the Messianic writings in high esteem, we also recognize that they have been tampered with and altered to fit within the framework of the traditions and commandments of men. That work is part of the “mystery Babylon” that Revelation speaks of. And even if they were not tampered with, in no place within their writings do they ask the reader to accept their statements as of equal authority as the TaNaK.

[And even the TaNaK is tested by Torah.] Surely they contain many inspired statements, especially when referring to the words and work of the Messiah. But to place every word on a pedestal and make them all inspired would make us guilty of “adding” to the words of inspiration.

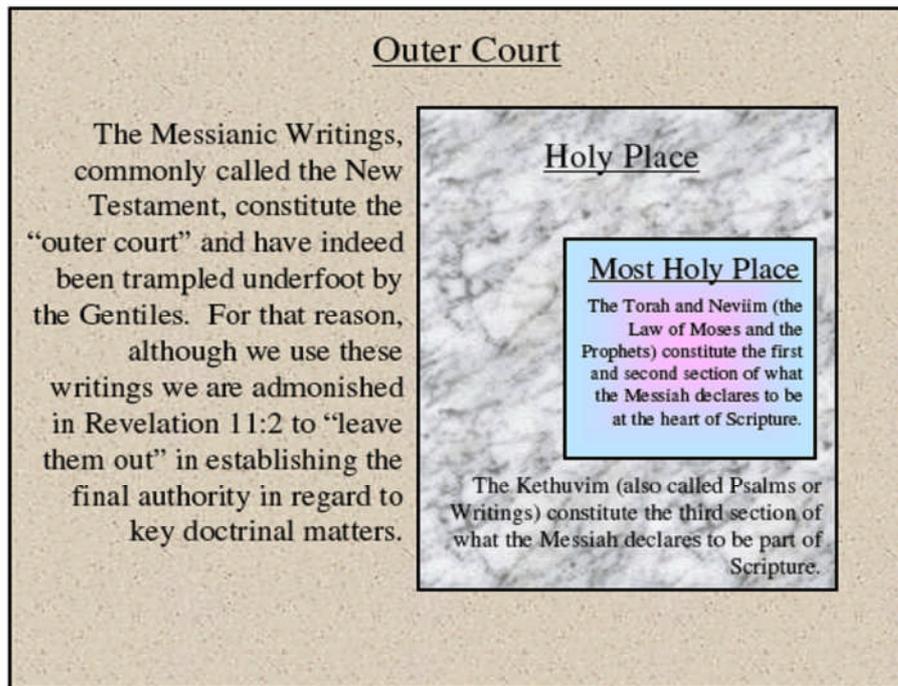
Also, nowhere in the gospel accounts does the Messiah give any instruction or even a hint that his disciples were to write additions to Scripture. In fact he says regarding the use of adding signs to scripture:

“And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”  
(Luke 16:29)

“Every word of Elohim *is* pure: he *is* a shield unto them that put their trust in him. *Add thou not unto his words*, lest he reprove thee, and thou be found a liar.” (Proverbs 30:6)

**If the authors of the gospels and the letters were to view their writings today, they would be surprised and shocked to learn that these were elevated to the level of “inspired Scripture”. It is the 2 witnesses (Moses and Eliyah through the writings which they represent) which are indeed elevated to the throneroom of heaven, and nothing more. The 2 witnesses which use the “reed” or canon (Torah) to measure the “temple” (the most sacred place for Judaism, also called the TaNaK) and at the same time it is the “outercourt” (Messianic Writings, i.e., New Testament) which is left out because it has been trampled upon by the Gentiles.**

What is your decision? Yes, many will speak evil of this witness given here and in the true Scriptures just as they did at that time. But truth is eternal and it will live and grow and in Yahweh's timing it will be exalted to the throneroom of heaven. In many ways, it already has. But now the only question left to be asked is, "will you and I be there also"?



○ The Torah ○ is the reed ○ used to test ○ the Scriptures ○

Torah                  Neviim                  Kethuvim

T                  a                  N                  a                  K